

Lynette Niebla

Dr. David Emanuel

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#### Written Assignment #4- 1 Kings 22:1-40

1 Kings 22:1-40 tells the story of the Ahab (King of Israel) and Jehoshaphat (King of Judah) and their story of seeking approval from the Lord and going into battle to take Ramoth Gilead from the King of Aram. Ahab and Jehoshaphat took so much time to seek counsel from the Lord to see whether or not they should take on the battle, and with the encouragement from many unfaithful prophets, they chose to go into battle. Although they got many prophecies that told them to fight, they did receive one particular prophecy from Micaiah, who tends to give Ahab bad prophecies. Micaiah tells the kings they would not be victorious and should not listen to the other deceiving prophets because the Lord tests them. Ahab did not want to hear this, so he imprisoned Micaiah and still went into battle, where he lost both his life and the fight.

Ahab could be considered an in-between character. In this story alone, he had both good and bad moments, which is why I would not consider him to be one over the other. It was really big of him to seek counsel from the Lord and the prophets, as Jehoshaphat advised knowing how badly he wanted to go to war anyway. Especially going on to ask Micaiah for his opinion, even though he had bad feelings towards him, was a big action to take. I do think however, it was a bit harsh for Ahan to claim to "hate" Micaiah, saying "because he never prophesies anything good about me, but always

bad.” He has ill feelings towards Micaiah solely because he does not tell him what he wants to hear whenever he asks for his advice. Also, ordering that Micaiah be locked up because he did not tell Ahab what he wanted to hear was harsh of him to do.

When it comes to Jehoshaphat, he is not necessarily a bad person, just possibly not the wisest or smartest. It was good of him to be faithful and agree to help Ahab, even going on to advise Ahab to seek the Lord, but he should have noticed a problem as soon as Micaiah told them they would fail in battle. I could see how his judgment could have been influenced by the unfaithful prophets telling them they would be successful, but if the highest prophet of the Lord opposed, they should have listened.

I believe Micaiah’s character is primarily good. Overall, he is trying to be truthful in God’s word. Ahab thinks that he is praying on his downfall, but it seems like he is more so being blunt and honest about what he believes will happen. When Micaiah said, “As surely as the Lord lives, I can tell him only what the Lord tells me,” it shows that he would not lie or sugarcoat the truth as the other prophets are doing. He also admitted that the Lord put deceiving spirits in the mouths of all the other prophets to create the disaster of Ahab. Overall, I think he had no bad intentions and just spoke honestly.

From this story in the Bible, we can learn a lot about God’s character. For one, we learn that he tests us in order for us to be patient and appreciative of what we have rather than to be overabundant. For example, King Ahab had so much already, and the story even mentions events of Ahab’s reign, like “the palace he built and adorned with ivory, and the cities he fortified...” So why the need to fight for Ramoth Gilead as well? I

also think it was interesting how he intentionally creates Ahab's downfall asking His prophets, "Who will entice Ahab into attacking Ramoth Gilead and going to his death there?" It shows that the Lord knows and controls our future, and if we have no pleasure in the life He has given us, He will test us for us to have a moment of realization that we should be grateful.

The lesson I can learn from this story that I can apply to my Christian life is to be aware of what I have and not seek excessive extra things. I should also make sure to make the right decisions in case it is a moment when God is testing me to do good. For example, I should focus on being grateful for important things like my family, friends, my home, etc., and not pray for materialistic things that ultimately will not make a difference in my life.

